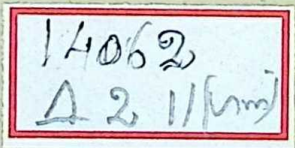


14062

2  
OM

3-2

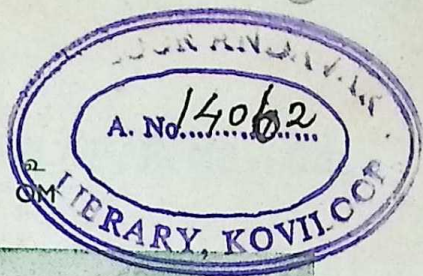
# VINAYAKA, THE SUPREME LORD



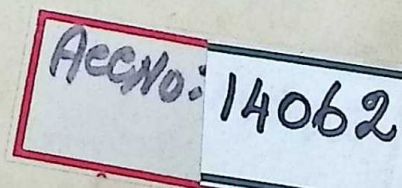
**SRI VELLEESWARAR DEVASTHANAM**  
**THIRUPPANI COMMITTEE**  
SOUTH MADA STREET, MYLAPORE, MADRAS - 4.

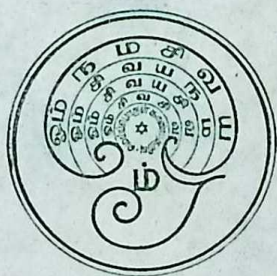


3-2



Sri - La - Sri Pandrimalai Swamigal





ॐ  
OM

## VINAYAKA, THE SUPREME LORD

This article was materialised by Sri-La-Sri Pandrimalai Samikal at Sri K. K. Varma's residence on 21st Aug '71 and was Printed & Published in the September 1971 issue of the BHAVAN'S JOURNAL of The Bharatiya Vidya Bhavan.

Among those present at that time were Sri K. K. Varma, M.A., B.L., Dr. P. K. Sundaram, M.A., Ph.D. and Dr. P. S. Kumaravelu.

**SRI VELLEESWARAR DEVASTHANAM**  
**THIRUPPANI COMMITTEE**  
SOUTH MADA STREET, MYLAPORE, MADRAS - 4.

**Price 20 P.**



## **AN APPEAL**

The Sthubis of the temple are in a delapidated condition and a Committee has been formed for their renovation.

Sri-La-Sri Pandrimalai Swamigal inaugurated the renovation work on 23-8-71. The Committee requests all to contribute their best and take their part in the renovation work.

**SRI VELLEESWARAR DEVASTHANAM  
RENOVATION COMMITTEE**

ॐ  
OM

## VINAYAKA, THE SUPREME LORD

[Vouchsafed to the Asaan Sadguru Sri-La-Sri Pandrimalai Swamigal to gratify the desire of his devotee and disciple in this and the previous births, a votary of the Supreme Lord Vinayaka.]

Vinayaka is the Supreme Spirit invoked at the beginning of every event for removal of impediments. "*Vinayati Sikshayati Dushtaan Vighnaamscheti Vinayakaha*": He is called Vinayaka because he punishes the evil men and annihilates all obstacles. Again: "*Neengh praapane: Vigatho Naayakaha Prabhuryasya Svatantratvaat*": He is independent and under no control. He holds total sway over all without opposition. He has no leader over him and he is all in all. Every one has to bow to him and worship him before launching upon any work if there were to be no obstacles bogging its success.

*Sa jayati Sindhuravadano devo yatpaadopankaja Smaranam  
Vaasaramaniriva tamasaam raaseen nasayati Vighnaanaam.*

All praise and victory to the elephant-faced Lord Gajaanana meditation on whose lotus feet has the power of destroying all obstacles like the sun destroying darkness.

He is Vighna Vinayaka and Vighneswara. He is at once the creator of Vighnaas and their destroyer too.

*"Sarva Vighnakaramdevam Sarva Vighnavivarjitam  
Sarvasiddhi pradaataaram Vandeham Gananaayakam"*

He causes vighnaas and is bereft of them. He gratifies and fulfils all desires and fruits of works undertaken as well as the Ashtasiddhis. That is why he is first worshipped and his blessings are sought. That was a boon bestowed on him by the Lord Parameswara and the goddess Parvathi, his parents, and also by all the gods and goddesses at the time of his birth. His origin denotes how he had combined in himself all the qualities rendering him one with the Supreme Brahman.

Mother Parvathi was pining for a son of her own. Lord Parameswara wanted to grant her desire. He looked at her meaningfully and from out of earth created a child's shape. He gave it to her. She thought her Lord was joking with her and set down the child on the ground when it became animated and began to cry. She then held the child to her breasts when they became filled with milk so that she gave milk to the child. Then she gave the child fondly to her husband. The Lord said on taking the child that he would become shortlived. As he pressed the child to him, it fell down dead with head and trunk falling asunder. The mother was inconsolable. The Lord tried every method to attach the head to the trunk and bring the boy to life. All his efforts were in vain when he heard the Divine Voice from the sky saying: "O Lord! There is no use of trying to revive the child with that head. The parts will again fall on account of Sani seeing the child. If another head is attached to the body, the child will live. As the child had fallen with its head to the North, get the head of any person or animal



lying with the head to the North and attach it to the body when the child will come to life." Hearing these words the Lord ordered Nandi, his loyal attendant to go all over the worlds and get a head as desired. Then Nandi went on his errand. Finally after hard search he found that only the elephant Airaavata was lying with head to the North at that time. So after a tight battle with Indra he beheaded it and took it to the Lord Parameswara. The head was duly attached when lo! the boy came to life. Just then Brahma, Vishnu, Indra, the other deities, the sages, rishis, siddhaas and saadyaas came there. The beauty of the child was unique and charming with the head of the elephant. All praised his glory. Brahma, the creator said that the child should be called Vinayaka and should be worshipped first before anyone or at the beginning of any event or work. He gave Vinayaka a rosary and blessed him with immortality. Brihaspati, the preceptor of the Devaas, bestowed him with the sacred thread. The goddess Saraswathi made him knowledge incarnate by giving all branches of learning and the vidyas. She gifted him with a bell; Lord Vishnu gave him the vessel of Ambrosia. Mother Earth gave him a mouse for his mount. Lord Siva gave him the tiger skin while Goddess Parvati gave him longevity. Goddess Mahalakshmi bestowed the eightfold riches while Varuna gave him the Paasa or noose. Vayu, the wind God, gave a garland of Mandaara flowers while Indra, the Lord of gods, gave the goad or Amkusa. As he was born adversely affected at first with a vighna or obstacle, he was called Vighneswara. He was made the leader of the Pramathaganaas forming the retinue of Iswara and so called Ganaadhipati. As he was born on Chaturthi, the fourth day of the bright part of the month Bhaadrapada, Lord Parameswara and Mother

Parvati ordained that all should worship him specially on that day invariably. All the deities present accordingly declared that every one who worshipped Vinayaka that day should be successful in their work, should have all their desires satisfied and should be protected by Vinayaka against all evil.

*"Mooshika vaahana Modakahasta, chaamarakarna  
vilambita sootra  
Vaamanaroopa Maheswara putra, Vighna Vinayaka  
paada namaste!"*

The prayer is therefore for the Lord of Vighnaas, the son of Maheswara of short stature with ears like fans and long sacred thread, seated on the vehicle of the mouse and having a pudding of flour (modaka) in his hand. He shall ward off all evil and protect all against the hurdles of life when they invoke his aid at the beginning of all endeavour. He is 'Chaturthee poojana preeto chaturthee tithi sambhavaha'. That is, he is pleased when worshipped on Chaturthee day being born on a Chaturthee day.

*"Mahaaganapatirbuddhipriyo kshiproprasaadanaha  
Rudrapriyo Ganaadhyaksho Umaaputro' ghanaasanaha."*

He is called Mahaaganaadhipati. The God Rudra is fond of him so that he made him the presiding force over the Ganaas. He is the destroyer of sins. The vedic hymn says: "Ganaanaam tvaa Ganapatigumhavaamahe Kavim-kaveenamupamasravastamam, Jyeshtaraajam Brahma-naam Brahmanaspata aanassrunvannootibhisseedaa saadanam."

He is the Lord of the Ganaas, the poet of poets, the

Jyeshtharaaja or the preeminent Lord among the gods, the Brahma and the Brihaspati.

Vinayaka is the "Gakaaraakshara Devata". The letter "Ga" stands for wisdom. He is knowledge itself. The letter "Na" stands for Moksha or salvation. The term "Gana" therefore signifies the combination of wisdom and salvation which are given by Vinayaka who is the Lord of Gana.

*"Ganeseti tryarnaatmakamapi varam naama sukhadam  
Sakrutproacchaaritamiti Nrubhihi paavanakaram  
Ganesayaikasya pratijapakarasyaasya sukrutam  
Savignaatoa namanaha Sakala Mahimaakeedrusa  
vidhaha".*

The utterance of the word "Ganesa", the most illustrious holy name of Vinayaka, is fruitful of the greatest prosperity to mortals sanctifying them and providing them with all marvellous powers.

*"Ganesetyahvam yahpravadati muhustasya purataha  
Prapasyamstadvaktram Swayamapiganastishtati tadaa  
Swaroopasyagnaanam tvamuka iti naamnaasyabhavati  
Prabodhahsuptasya tvakhilamiha saamathyamamunaa."*

One who utters this holy name will find that the Ganas, that is, the words forming the basis of the Sabda-brahman settle themselves in his mouth and make him realise the Lord who is Sabdabrahman himself. He will realise Aatmajnaana, know the reality, become free from illusion get awakening and attain godhead. So powerful is the utterance with intense devotion of the holy name of



Mahaaganadhipati. For Vinayaka is knowledge himself. He is the giver of all vidyaas par excellence and the redoubtable giver of salvation to those that worship him with singleminded devotion.

Lord Ganesa is Called "Ekadanta"—of single tusk. By that he shows that "Eka" that is Maaya or illusion should be rooted out by "danta" or actual knowledge of reality. "Kaartikeyoatpaatitaika dantatwaad ekoadantoo yasya sa Ekadanthaha". He became Ekadanta as one of his tusks was pulled out by Kaartikeya or Murugan. It was on account of a tussle between them when Vinayaka obstructed Kumara in his task of prescribing Streepurusha Lakshanaas or the attributes of the male and the female without propitiating him at first as ordained by the gods. The tiff was patched up by Parameswara and Lord Narayana. Narayana told Kumara that he should give back that danta to Vinayaka who should be worshipped at first "at all events when something is desired. Kaartikeya agreed to it but said that the Vishaana or horn given by him must be kept by Vinayaka as an attribute failing which he would burn. Thus it happened that Ganesa became one-tusked and is holding one danta in his hand. It was acknowledged that he is the Lord of obstacles and their wiper-out and Kumara agreed to it. In this course of tussle, Maheswara who went as a mediator became Kapaali or holder of the skull in hand.

Lord Vinayaka is called Sumukha, of the auspicious and charming face. He is hailed by sixteen names viz; Sumukha, Kapila, Gajakarnika, Lambodara, Vikata, Vighna-raaja, Ganaadhipa, Dhoomaketu, Ganaadhyaksha, Phalachandra, Gajaanana, Vakratunda, Soorpakarna, Heramba



and Skandapoorvaja, as well as Ekadanta, the second name.

If these sixteen names are read or uttered at the beginning of the learning process, marriage, entrance to a place or departure from it, war and all sorts of work no impediments will occur and Lord Ganesa blesses the person doing so with complete success protecting him from all dangers and evil.

The Lord's shape is indicative of the fact that for one to become with Brahman there is no bar. However, deformed or in any way defaced or uncouth or with any form of disability one can attain the Highest. No one should look down upon another of any unshapeliness. He punished the Moongod for his ridiculing him on that account.

He is called "Heramba". "He Rudra sameeperambate tishtateeti Herambaha." He is always alongside of Rudra, the Lord Parameswara and hence Heramba. Again "Rugathau; Herate Vardhayat - Bhaktaan iti vaa". He is Heramba because he makes his devotee prosper and makes him advance to the Highest state of eternal bliss. Further "He" indicates the absolute state of despair and helplessness on account of lack of succour and "Ramba" signifies protection or safety from all dangers and obstacles. So Heramba or Vinayaka is the refuge of the despaired and weak.

He is soorpakarna for he lets in all noble thoughts winnowing the gross ones and filling the devotee with the real ideas devoid of delusion and mundaneness. The paasa

or the noose in his hand suggests the worldly ties, complexities and dangers that smother the mortal and as its wielder he clears his devotee from all that mire.

The goad or Amkusa given to him by Indra symbolises his control over the universe whose affairs he directs with it.

He is vakratunda or one having the winding trunk. The winding trunk denotes the hurdlesome and illusive Samsara by overcoming which alone one can attain salvation. He is Pranavaswaroopo vakratundam. The trunk is of the form of Aumkara which is the sovereign means for ending the cycle of births and deaths.

Vighneswara is worshipped in 32 forms according to the type of siddhi or attainment desired. The Vigneswara who is meditated upon by the Yogins has the trunk drawn inwards towards the Chest.

*"Ekadantam chaturhastam paasamamkusadhaarinaam  
Radamcha varadam Hastairbibhraanam Mooshikadwajam  
Aavirbhootamcha Srushtyaadou Prakrutheh*

*Purushaatparam*

*Evam dhyayati yoa nityam sa yogee yoginaam varaha."*

The Vighneswara who is contemplated upon by those who want to become the high ranking yogins is of one tusk with four arms, holding the noose and the goad in two, having a tusk and bestowing boons with the other two hands while sporting the flag with the emblem of the mouse. He has come out at the beginning of creation and is beyond Prakriti and Purusha. He is yogiraja

sevitam and yogasaali bhavitam, that is, worshipped and served by the yogins of supreme position and meditated upon by them.

When the trunk is drawn sideward, that aspect of Vinayaka bestows material and spiritual riches while preserving the devotee of that form in the path of virtue while making him prosper in every way. Of these forms of Lord Vinayaka, the Ganesa who is represented as Vallabhanayaka is supreme in every respect. He is of red colour in this form. He is in the Padmaasana pose in this shape holding the pitcher of Ambrosia bedecked with jewels and gems with the trunk drawn sideward with his Maayaasakti in feminine form seated on the left. He is Phalachandra, that is, having the moon on his head indicative of immortality. In this aspect Ganeswara is the Supreme Lord. It behoves everyone who desires prosperity and plenty in this world and the other to meditate upon Vallabha Ganapati who is the Ultimate.

*"Vaamaangake Sakti yutaa Ganesam Siddhistu Naanaa  
vidha Siddhibhistam  
Atyanta bhaavena Susevitetu Maayaa Swaroopaa  
Paramaarthaa bhootaa"*

Hence it is that Vallabheswara is worshipped by all who want siddhis or fruits of various types.

Vinayaka is seated in the Moolaadhara Chakra. He can be invoked successfully by control of breath, Praanaayaama, accompanied by contemplation of the Ganapati mantra to which the worshipful Sadguru should initiate the aspirant.



So for one to become free from this Bhava Saagara or the Ocean of births and deaths the only way is pray to Lord Vinayaka for he is Bhaktapriya or lover of his devotees. Let us all offer our supplications to him.

*"Ambikaa hrudayaanandam Maathrubnih pariveshtitam  
Bhaktapriyam Madonmattam Vandeham Gananaayakam"*

Salutations to the giver of bliss to the mother Ambika by his pleasing activities in her company! Salutations to the lover of devotees! Salutations to the roused with the Mada! Salutations to the Lord of the Ganaas! Om Tat sat!

